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**WORLDVIEW FUNCTION OF ETHNO PEDAGOGICAL THEORY**  
**IN TEACHER TRAINING IN GLOBALIZATION CONTEXT**

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**Abstract**

The world community strives to create a global strategy for human education regardless of place of residence and educational level. This can lead to solving many problems if the images broadcast by the general, global education system are adequate for the real World. At the same time, this can dramatically accelerate the movement of our civilization towards the fateful line, if images that are not adequate in reality are deliberately or ignorantly embedded in this global system. In our time, trends in the development of the world educational space are predicted, types of regions are distinguished on the basis of the interaction of educational systems and their response to integration processes. This paper examines the features of the individual's worldview at the present stage. The author describes the main trends in the development of the modern educational environment, the signs of education in the era of globalization, the principles of the world education system. The author presents a model of the structure of a person's worldview and traces the transformations in the structure of a person that occur in the process of forming a worldview. The author analyses the role of ethno-pedagogical theory in the formation of the worldview of future teachers and formulates the tasks of ethno-pedagogical training and the principles.

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## 1. Introduction

The complexity and inconsistency of the modern stage of the society development stimulates the search for new ways and opportunities for the formation, development and improvement of an individual. A worldview plays a big role in the formation and development of a person.

Today, the world community understands that modern education should become international. Only this kind of education represents the basis of multicultural development. Multicultural education can provide some information security for development, since it forms the ability to evaluate phenomena from the perspective of another person, different cultures, and another social and economic formation (Ahtarieva, 2017). In the global sense, a multicultural educational environment should be created, involving the freedom of cultural self-determination of the future specialist and the enrichment of his personality. With a monocultural approach, any image of the World erroneously formed and replicated through the education system can play a fatal role (Arsaliev, 2016).

The recognition of the decisive role of a creative and educated person at the same time is accompanied by growing dissatisfaction with his position in modern education. The education crisis varies from country to country. This is due to the different scale, structure and organization of national education systems, the ways in which education systems interact with the economy, science, culture in which they operate. The general conclusion of researchers of the modern educational space is as follows: changes in the educational system require a revision of the scientific foundations - the paradigm of education – in the direction of combining global processes in modern education and preserving national identity. The combination of globalism and the best national and ethnic traditions that make any, even the smallest ethnos a full part of existing civilization, should form the basis of the modern world educational system. In this regard, the role of studying global processes and their influence on the educational system is increasing, as well as the role of ethno pedagogical theory, which is designed to preserve the best experience of folk education, bring it to a scientific basis, systematize, analyse, give a scientific explanation and make it a powerful tool in solving global problems of our time and in preserving national identity (Jiménez, 2010).

### 1.1. Global education environment

Such properties as dynamism, internationality and different density of communications between education systems of the certain countries and regions are characteristics of world educational environment. Limits of further development of humanity by means economic growth only began to be revised in recent years. Future development is defined by the level of culture, understanding and wisdom of the person. Growth of attention to the importance of the person is caused by steady trends objectively. The following trends are fundamental for the development of the world educational environment:

- 1) awareness of importance of the present global problems;
- 2) the variety of social structures of society increases, signs of post-industrial society are obvious;
- 3) objective need of versatility and flexibility of thinking, perception of the world admits;
- 4) the education role as source of ideas for the solution of the state problems amplifies;

5) direct impact of design and activity training of specialists on competitiveness of domestic production in the world markets and on welfare of the nation admits.

The main vector of orientation of the modern education development is a transition from the system of values "the person – means" to the "person-the purpose" system.

## **1.2. Different concepts of worldview**

Some scientists believe that, from a chronological point of view, the concept of "worldview" "as a view of the universe" was mentioned for the first time in 1790 by Kant in his work "Criticism of the ability of judgment." Later, in 1792, I. Fichte in the book "Experience of Criticism of All Revelation" used this concept, emphasizing its difference from the passive-contemplative "picture of the world" (Sergeev, 1996). Other researchers (Bibikhin, 1995) believe that the term "worldview" was first defined in F. Schleiermacher's work "Speech on Religion" in 1799.

Different views on the question of establishing the "discoverer" of the term "worldview" are primarily due to the ambiguity of this concept. So, the Hamburg Philosophical Dictionary says that the concept of "worldview" is originally introduced by Kant and carries the meanings of "purely sensual knowledge of the world." Kant considers the worldview only as a phenomenon (Dmitrieva, 2003, p. 223). Schleiermacher defines the concept of "worldview" as an activity characteristic. The scientist, unlike the proponents of the concept of the "picture of the world," that is, the product or result of contemplation of the system of the world, considers the worldview as "a creative understanding of human being emanating from the subject, which is based on the desire for a holistic awareness of the common relationships of nature, society, and the individual in a single system of views and ideas" (Arutyunyan, 2006, p. 174).

Hegel's philosophical system becomes the next historical stage in consideration the problem of worldview, thanks to which the concept of "worldview" acquires the meaning of a systematic rational idea of the principles of the existence of nature and man, and already at the end of the XIX century. the term "worldview" is used as a synonym for the terms "metaphysics" and "philosophy." There are many publications that describe the theories of space and man. J. Burkhardt wrote: "Before, everyone was a donkey at his own peril and left the world alone; now, on the contrary, everyone considers himself "educated," conceives a "worldview" and let us preach to his neighbour" (Bibikhin, 1995, pp. 139-140). At the turn of the 19th-20th centuries, Hegelian ideas were criticized by the founder of positivism O. Comte, who announced the creation of a new, positive-scientific philosophy, in which the term "worldview" began to be used in the sense of referring to the totality of "metaphysical pseudo-problems" devoid of any scientific content.

Thus, two approaches can be distinguished in Western philosophical thought in understanding the essence of a worldview. The first approach is related to the search for external, objective grounds for a worldview. The second approach is based on subjective-personal characteristics of a worldview.

In modern philosophy, the worldview is studied in the context of forms of consciousness and personality identity (Manyeruke & Cakici, 2017). The worldview that guides a person in practical activity differs significantly from the scientific theoretical worldview. In the worldview of personality, both the theoretical worldview system and the individual life experience of a person are reflected in the mirror.

Thus, the worldview is considered as a holistic idea of nature, society, a person who finds expression in the system of values and ideals of the person, social group, society, realized as a system of views on the objective world and human place in it, the attitude of man towards his surrounding reality and himself, and people's basic life positions, beliefs, ideals, principles of knowledge and activity, and value orientations (Jiménez, 2016).

The carrier of the worldview can be: a separate person; social group; society as a whole; humanity in one era or another.

## **2. Problem Statement**

The problem of research is the identification and scientific justification of the potential of modern ethno pedagogical theory in shaping the worldview of a person, emerging and developing under the conditions of globalism. Today, almost all countries of the world need to develop a new educational system, the basis of which should be a set of images adequate to the modern picture of the World, capable of stopping the movement of humanity to the fatal line. Only this, in our opinion, should be the main goal of reforming the education system.

## **3. Research Questions**

In order to find solutions of this problem, the following research objectives have been set:

- Identify the features of education in the era of globalization.
- Formulate principles according to which the educational system operates in the era of globalization.
- Identify the tasks of ethno pedagogical training in general and for future teachers.
- Highlight the ethno pedagogical personality qualities to be developed by future teachers.

## **4. Purpose of the Study**

The purpose of the study is to consider the prospects for using ethno pedagogical theory in the context of globalization, as well as the potential of ethno pedagogy in solving the problems of forming and developing a personality's worldview.

## **5. Research Methods**

The main methods in our research are the system method (Sklyarov, 2013), the interdisciplinary method, and the human-oriented method. The system method means that we represent all the objects we consider in the form of systems, which allows us to distinguish their components and show the connections between them. The interdisciplinary method means using the methods of different sciences to study our problem. The human-oriented method means that the person is at the centre of all the processes we study.

## 6. Findings

As a result of the analysis of educational theory and practice, first of all we have identified the following features of education in the era of globalization:

- The dominance of non-classical and post-classical types of scientific rationality (Lozovskij & Lozovskij, 2006), including the cognizant and acting subject, and scientific knowledge is considered in the context of the social conditions of its existence and the social consequences of its activities (Pisarenko & Arsaliev, 2016).
- Interdisciplinary organization of training content.
- Integrated development of the laws of nature, society, man and technology from the perspective of man and his transformative activities.
- Dependence of education success on dynamically changing information field.
- The culture of systemic thinking is formed (Sklyarov, 2013).
- A worldview aimed at harmonizing relations "man - society - nature" becomes obvious.
- Content and methods of training are focused on mastering the methodology of creative activity, the formation of innovative ability of a person - the ability to create something that the teacher may not know about.
- The formation and development of morality, spirituality, social responsibility as factors of professionalism, including in the process of mastering the disciplines of the scientific and technical block (Kuzmina & Danilova, 2016).

### 6.1. Principles of the world education system development in conditions of globalization

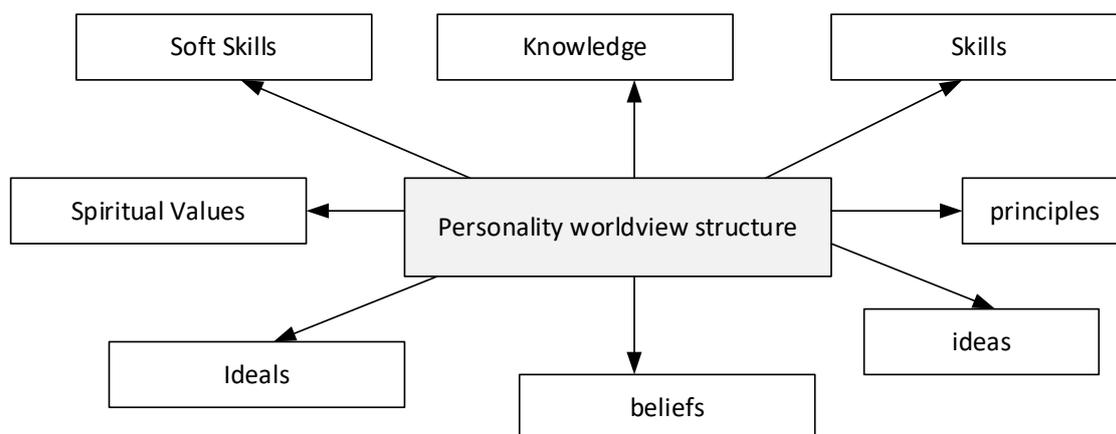
We have identified the following principles that guide the world education system in the era of globalization:

- Preservation and development of the creative potential of the individual.
- Transition from device design to activity design based on a more attentive approach to natural processes.
- The development of a worldview based on the multicriteriality of decisions, tolerance of dissent and moral responsibility for actions.
- Development of interdisciplinary relations, formation of a system of generalized concepts.
- Recognition of the leading role of information in the development of society, the impact of which on the individual can be both positive and negative; as a result - recognition by the leading skill, determining the success of the individual, the skill of interaction with the information field.
- Harmony, system of intellectual activity.
- Thus, globalization as a civilizational process has a large and multifaceted impact on the world education system and on the individual, who stands at the centre of the educational environment.

## 6.2. Process of worldview formation

In the context of globalization, the formation, development and improvement of the individual takes place in new conditions, which are determined by the global processes to which the entire civilization is subject.

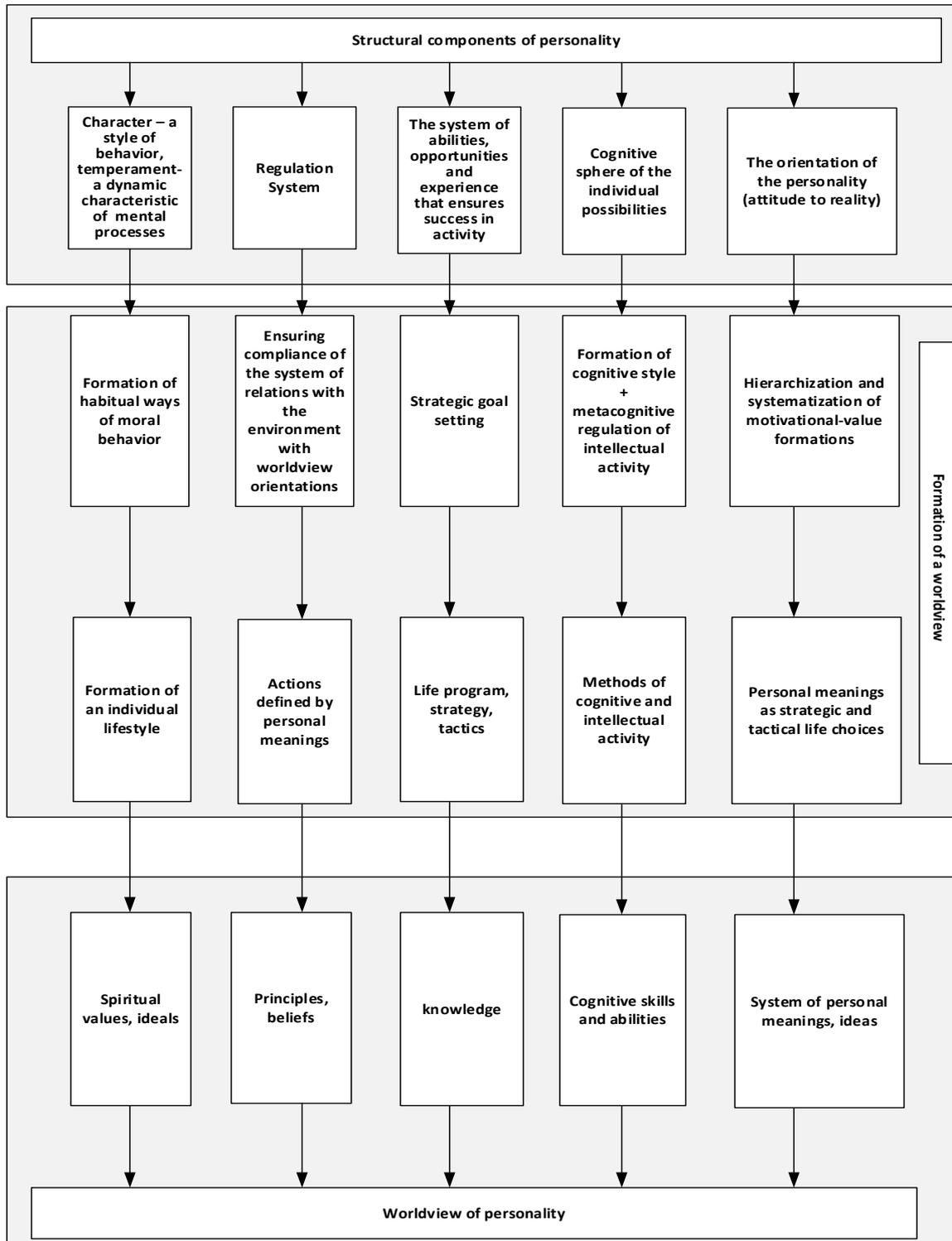
To consider the influence of the ethno pedagogical theory on the formation of the personality's worldview, we will take as a basis the personality structure proposed by Platonov, since it most fully corresponds to our research tasks. We will also take as a basis the structure of the worldview proposed in figure 1.



**Figure 1.** Personality structure proposed by Platonov

In this structure, we can trace the presence of an ethno-cultural component in each of the components. In knowledge, skills and abilities, ethno-cultural components are associated with the support and observance of the traditions of their people, with the presence of knowledge about the past and present of a particular ethnic group. The skills of observing traditions are formed and developed in the course of the individual's participation in the life of society. Ideally, ethno-cultural knowledge is associated with certain personalities and attitudes characteristic of a particular ethnic group. Spiritual values always have, first of all, an ethnic basis, since they are associated with a certain set of values developed and shared by certain ethnic groups. Beliefs and principles are also related to ethnic origin, since they are also based on ethnic issues. Ideas are formed in the individual under the influence of the ethno-cultural background that determines the life activity of the individual. That is, the worldview of a person is directly related to ethno-cultural moments, it is based on them, they affect the development of the worldview. In some situations, the worldview is completely determined by belonging to a particular ethnic group.

If we trace the process of forming a person's worldview through the changes that occur in its structural components (figure 2), then we can clearly identify four areas – emotional, activity, cognitive and value, which further form the internal integrity of the individual and the life path that it defines.



**Figure 2.** Process of worldview formation and changes in personality structure

These areas are formed in stages. At the first stage, which is defined as a worldview, there is a sensual, emotionally supported, "patchwork" image of the world, and the world is felt through emotional and psychological issues at the level of emotions, feelings, moods. If we talk about the role of ethno cultural knowledge at this stage, the child only encounters them for the first time, observes them at the

level of sensation. The worldview at the second stage is replaced by the worldview, which results in the appearance of a predominantly sensual, connected image of the world, in which there is a certain place for ethno-cultural knowledge. The worldview is followed by the worldview, which characterizes the cognitive and intellectual side of the worldview and is based on a rational explanation of the world. At the same stage, there is an insight into the essence of ethno-cultural phenomena, an awareness of their meaning and role, their interaction with personal meanings. The worldview defines the cognitive and intellectual sphere. As such, internal attitudes and views emerged in the process of humanity's transition to the tribal community – the first stable form of social organization. On the basis of this stage, an idea of the world is formed, that is, a worldview, based on its rational explanation.

The process of forming a worldview is of particular importance for future teachers, since they have to train and educate the younger generation. The teacher's worldview completely determines his attitude to professional activity.

As a result of the analysis of scientific literature and pedagogical practice, we identified the following features of the worldview:

1) historical certainty; the worldview is always closely connected with the stages of development experienced by society, the totality of those problems that society is directly living with at this particular moment;

2) ethnic certainty; the worldview is determined by the identity of the emerging personality to a certain ethnic group, which has its own foundations, traditions, customs, which are transmitted from one generation to another (Lipsett-Rivera, 2018);

3) stage-by-stage formation; the worldview is formed gradually, in accordance with the stages mentioned above;

4) exposure to changes under the influence of both the inner world of the individual and the environment;

5) close connection with the belief-a stable view of the world, ideals and principles, the desire to bring them to life through their actions and deeds;

6) the determining role in the general orientation of the individual as a set of stable motives that orient the activity of the individual and are relatively independent of the current situation;

7) influence on the whole appearance of a person, on the whole set of features of behaviour and actions, habits and inclinations.

## **7. Conclusion**

If we talk about the ways of forming a worldview, then, as you know, there are two of them – spontaneous – on the basis of everyday experience, under the influence of the surrounding life; and conscious – through purposeful rational activities aimed at understanding the world around us. What role does ethno pedagogical theory play in this? The spontaneous formation of a person's worldview occurs under the influence of the environment, which includes other individuals who have a certain experience and influence the person, and the phenomena that the person witnesses and analyses, and the objects surrounding the person in life. The conscious formation of a worldview is associated with a specially organized impact on the individual.

Both ways open up wide opportunities for using ethno pedagogical theory in the course of forming a worldview. Starting with visual information containing information of an ethno-cultural nature and ending with specially organized events, during the implementation of which ethno-cultural knowledge becomes the property of students and at the same time forms their worldview. The first ethno-cultural experience a child gets in the family is when he first comes into contact with the cultural basis of his ethnic group. At this point, the formation of the child's worldview is about customs and traditions, about the knowledge of everyday life that the child is passed on by the adults around him. Further, in educational institutions, this spontaneous formation, which does not stop, is joined by systematic, specially organized work by the teacher. Such activities can take a variety of forms. To organize this work, a modern teacher must have certain qualities that must be formed during the professional training of a teacher at a university.

As a result of the study, we identified the following important ethno-pedagogical qualities of the individual that should be formed in future teachers: 1) deep knowledge of the native language; 2) love for native places, folk art, nature; 3) loyalty to the native land; 4) knowledge of the national culture, awareness of the rich spiritual life of the people, respect for their customs and traditions, national identity;

5) the desire to use the spiritual values of different peoples, their ethno-pedagogical and traditional culture of education in the educational process; 6) knowledge of the peculiarities of the modern cultural process, the need to consider the multicultural nature of modern society and at the same time preserve the national identity of each nation; 7) readiness for educational work in a multi-ethnic and multicultural educational space; 8) formation of a system of ethno-cultural meanings that do not contradict general civilizational values; 9) the need to expand and deepen their cultural horizons (Small, 2016), the development of thinking and the ability to experience and evaluate works of art, the invariability of thinking and the habit of using various sources of cultural information (reading books, visiting theatres, museums, art exhibitions, etc.), the ability and need to design life plans based on ethno-cultural meanings.

In connection with the need for the formation of these ethno-pedagogical qualities of the future teacher, we believe it is necessary to identify the following tasks of his ethno-pedagogical training, considering the processes of globalization that characterize the current stage of development of the world community:

- Formation of knowledge about the features and essential characteristics of ethnic education, its main means and factors.
- Individualization, differentiation, humanization and humanitarization of ethno-pedagogical training of national school teachers.
- Formation of ethno-pedagogical qualities necessary for future professional activity (Stefanenko & Kupavskaya, 2010).
- The most important functions of ethno pedagogical training are the following:
  - The inclusion of ethno pedagogic in the general system of ethno pedagogical education.
  - To encourage the interest of future teachers to the ethno-pedagogical phenomena and processes (Arsaliev, 2017).
- Implementation of the relationship between ethno pedagogical theory and practice.

- Stimulating experimental research aimed at developing the content, new methods and technologies of ethno pedagogical education of primary school teachers of the national school (Orsini-Jones & Lee, 2018).

As a result of the conducted research, we identified the following principles of the use of ethno pedagogical theory in the context of globalization:

1. The principle of personal orientation of ethno pedagogical training. This principle is that when building a system of ethno-pedagogical training of a future teacher (and each of its elements), as well as when developing mechanisms for its functioning, priority should be given to components that create conditions for the formation of personally significant ethno-pedagogical qualities for students that characterize a teacher of a national school. Based on this principle, the ethno-pedagogical training of the future teacher of a new formation, who is proficient in new ethno-pedagogical approaches and teaching technologies, is aimed at his professional development on the basis of traditional pedagogical culture.

2. The principle of the dynamics of ethno-cultural information. This principle means considering the fact that the modern information field is changing very dynamically, which leads to the rapid obsolescence of knowledge, customs and traditions, including. However, the point of using ethno pedagogical theory is to find explanations for the importance of ethno pedagogical knowledge to subsequent generations (Volkov, 1999).

2. The principle of consistency and consistency of ethno pedagogical knowledge. The structure and content of academic subjects are of dominant importance for solving the problem of the formation of systemic ethno pedagogical knowledge of students. Therefore, the formation of systematic knowledge would be more effective if future teachers were to perform promising tasks on structuring and systematizing the studied ethno pedagogical material (according to traditional pedagogical culture). The formation of system knowledge is important for the formation of a person's worldview.

It is advisable to identify two ways to solve this problem: 1) showing the traditional pedagogical culture in its integrity and development; 2) concrete refraction of the ideas of the national experience of education in the studied academic subjects. This allows us to provide a system of tasks for structuring and systematizing the course material based on the basic ideas of traditional pedagogical culture for the formation of future teachers' skills to structure and systematize ethno-pedagogical knowledge.

3. The principle of unity of theory and ethno-pedagogical practice. Ethno pedagogical training of a national school teacher consists of a holistic training, the unity of which is made up of courses of general cultural, medical, biological, psychological, pedagogical and subject cycles and various types of practical ethno pedagogical activities. Thus, ethno pedagogical training can be carried out both in the course of theoretical and practical training in disciplines.

4. The principle of ethno-pedagogical orientation of training for the integrated solution of the problems of education, upbringing and development of students has three aspects, which, being focused on the process of forming ethno-pedagogical readiness, have the following goals:

in the educational aspect-mastering the complex of ethno-pedagogical skills and experience of rational educational and ethno-pedagogical activities; the formation of the ability to set and competently solve ethno-pedagogical tasks of various directions;

in the educational aspect – the implementation in the process of ethno-pedagogical training of the mental, moral, aesthetic, labor education of future teachers and the formation of their ethno-pedagogical culture;

in the developing aspect – the development of ethno-pedagogical qualities of the teacher; intellectual abilities; creative ethno-pedagogical thinking, the ability to ethno-pedagogical reflection and interiorization.

5. The principle of content optimization means relying on the basic component of ethno-pedagogical teacher training, testing of variable curricula and programs based on traditional pedagogical culture, mastering the leading areas of ethno-pedagogical activity, matching the ethno-pedagogical content with the capabilities and abilities of teacher training.

6. The principle of integrativity requires the creation of a single holistic process of ethno pedagogical training of a national school teacher, carried out throughout the entire period of study at the university. The formation of the student's ethno-pedagogical readiness as an integral quality of personality largely depends on the implementation of this principle. The principle is implemented through the integration of the content and methods of studying general cultural, medical-biological, psychological-pedagogical and subject (special) disciplines, the integration of theoretical and practical ethno pedagogical training, the integration of educational-ethno pedagogical and scientific-ethno pedagogical activities of future teachers, the joint (combined) activities of the teacher and students. The unit of ethno pedagogical activity that implements the principle of integrativity is an ethno pedagogical task, the solution of which requires the student to have generalized ethno pedagogical skills.

7. The principle of continuity in the development of ethno-pedagogical readiness of the national school teacher requires taking into account the results of the previous ethno-pedagogical activity of future teachers: the level of formation of ethno-pedagogical competence, ethno-pedagogical thinking and reflection, ethno-pedagogical culture; the quality of assimilation of ethno-pedagogical knowledge and skills acquired in the study of various disciplines; the degree of development of personal qualities that determine their ability to organize independent work.

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